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794 796 Cortés Sedano, who had been selected by the priest for this purpose. The priest wrote frequent letters to Sedano, giving instructions and sending church literature for his use. The giving of Mass was a special problem since it required the presence of an ordained priest. In a letter to Cortés Sedano the priest offered a solution:

> One thing appears essential to me and that is that since it is not possible to celebrate Holy Mass with solemnity and the attendance of the faithful in person they might be told to congregate in their respective chapels at a convenient hour and there unite themselves in spirit with the priest who will celebrate it in the name of the contributors. This may be done for the days of the Holy Jubilee and for fiestas of each village and barrio. Propose this to the people concerned, for I believe the pious ones will be entirely satisfied. Please say ahead of time who have accepted this proposition so that I may fulfill their wishes on the days they designate. They may be certain that I will carry out this obligation. The charge now is five pesos, as an aid to the priests. But those who cannot give it all at once can give as much as they are able. You are charged with sending it and if they wish I will send a receipt by return mail.

779 794 The priest also made suggestions as to which books or pamphlets should be read to the congregation. For example, in a letter dated January 30, 1929, two and one-half years after he had left Tepoztlán, the priest urged Cortés Sedano to use the following pamphlets: "Prisoner of Love," "A Visit to the Altar," "My Vote for Christ the King," "One Year More," "Where Are You Going, My Son?" and others. These tracts, written in great numbers and printed in secret presses, played an important role in the church program; some were simply of a religious nature but others, such as "My Vote for Christ the King," incited armed uprising against the government.

794 669 Cortés Sedano, as the priest's representative in the village, bore the burden of the struggle. He collected money for the church, distributed the many "subversive" leaflets exhorting Catholics to join the fight against the government and gain supporters among the faithful. He was also in contact with the Cristero movement which was then opposing the government with arms in the states of Jalisco, Guanajuato, and Michoacan. His attempts to arouse similar action in Tepoztlán failed. Pro-government forces—the CROM, the Fraternales, and the Bolsheviki were [665] stronger in the village at that time and resisted the Cristero movement. A band of Cristeros once attempted to take over Tepoztlán with arms, but the village was defended by former Zapatistas, and the Cristeros were dispersed. After this incident Francisco Cortés Sedano was imprisoned as an agent of the Cristeros and the church. He was apprehended by ten federal soldiers and placed in the local jail under the supervision of José Rivera, then president of the municipio. A group of Cortés Sedano's supporters brought the prisoner tequila, salt, and lemons to comfort him.

One woman had the temerity to scold José Rivera soundly for arresting anyone on Good Friday and for offending the Lord by working on that day, an act only a Pilate would do. Her words amused the villagers and for the rest of his life the president was called "José Pilato." Cortés Sedano feared for his life but the Zapatistas